

*A Revival of the English Translation of the Old
Testament recommended.*

694.i 2.
5

A
S E R M O N
PREACHED BEFORE THE
UNIVERSITY OF OXFORD,
AT ST. MARY'S, ON SUNDAY, NOV. 15. 1778.

TO WHICH IS ADDED,
S O M E A C C O U N T
OF AN
ANTIENT SYRIAC TRANSLATION
OF GREAT PART OF
ORIGEN'S HEXAPLAR EDITION OF THE LXX,
LATELY DISCOVERED IN THE
AMBROSIAN LIBRARY AT MILAN.

By the Rev. JOSEPH WHITE, M. A. *K*
FELLOW OF WADHAM COLLEGE, LAUDIAN PROFESSOR OF
ARABIC, AND ONE OF HIS MAJESTY'S
PREACHERS AT WHITEHALL.

O X F O R D:
AT THE CLARENDON PRESS. MDCCCLXXIX.
SOLD BY D. PRINCE AND J. COOKE, OXFORD;
J. P. AND C. RIVINGTON, AND E. WHITE, IN LONDON.

IMPRIMATUR;

GEO. HORNE,

VICE-CAN. OXON.

Dec. 4. 1778.

TO THE RIGHT REVEREND

JOHN MOORE,

LORD BISHOP OF BANGOR,

THIS SERMON IS,

WITH ALL DEFERENCE AND GRATITUDE,

HUMBLY INSCRIBED BY HIS LORDSHIP'S

Most obliged and obedient Servant,

The AUTHOR.

TO THE RIGHT REVEREND

JOHN MORRIS

LORD BISHOP OF BANGOR,

THIS SERMON IS

WITH ALL DEFERENCE AND GRATITUDE

HUMBLY INSCRIBED BY HIS LORDSHIP

Most obliged and obedient servant,

The AUTHOR.

NEHEMIAH VIII. 7, 8.

AND THE LEVITES CAUSED THE PEOPLE TO UNDERSTAND THE LAW: AND THE PEOPLE STOOD IN THEIR PLACE. SO THEY READ IN THE BOOK, IN THE LAW OF GOD DISTINCTLY, AND GAVE THE SENSE, AND CAUSED THEM TO UNDERSTAND THE READING.

WHAT is here mentioned as the employment of the Levites, I mean the explanation of Scripture, is one of the grand duties of the Clerical Profession, and the Student in Theology ought to take particular pains to qualify himself to execute this important part of his office with success. The Qualifications required for the right performance of this Duty are many and considerable; the first and most obvious of them is, that he should study the original languages in which the Scriptures were written, and

A

that

that he should not rest satisfied merely with the interpretations and suppositions of translators and commentators, who, to say nothing of unavoidable imperfections, may be sometimes interested to prefer some particular meaning, or to support some favourite hypothesis. Paying due acknowledgements to the wisdom and piety of those who have already laboured in the explanation of the Sacred Text; and availing himself, with gratitude, of their commendable diligence, he will think himself under an obligation to go still further; to resort to the fountain of Life itself, and to drink of the waters, before they have yet received any infusions from Man, and have had their purity disturbed, and their direction altered, either by the prejudice of system, or the vicious affectation of singularity.

WITH respect to that Language, in which it pleased God to deliver his last and fullest offers of Mercy to Mankind, there is no reason to deny, that this Duty is generally and competently performed. The knowledge of the Greek tongue is cultivated by no part of the Christian Church with more diligence, than by that pure and reformed part of it to which we belong: the study of the Language is enforced in the common practice of Clerical education; and some acquaintance

acquaintance with it is always required by usage, founded upon propriety, to be shewn by the Candidates for the Ministerial Office. He who is unable to give the common evidences of this acquaintance with that language, is justly thought to incur no unreasonable hardship, if his pretensions are rejected, and he is forbid to explain authoritatively those Scriptures, which it is presumed he cannot perfectly understand.

THE other language, in which the first tidings of Divine Love were delivered to Mankind, hath been patronized in an inferior degree. The Student, who possesses the knowlege of it, is commended for his diligence; but he who wants it, is not censured for his incapacity. It is in all cases voluntary—is not required by any injunction of authority—is not imposed by any necessity of conforming to general practice; and therefore, as happens in other instances where neither power nor public opinion interfere, it is generally disregarded, and often omitted in the composition of a Clerical Character, where every other Ingredient perhaps is eminently possessed.

UPON what reasons of propriety this distinction, in the case of the two Sacred Languages, is founded,
does

does not immediately appear ; and perhaps the most diligent enquiry would not lead to any satisfactory solution. Doubtless, all Scripture is given by Inspiration, all Scripture written for our Instruction. The earliest declarations of God's Will, contain matter that will edify the devout Christian in the remotest times, and upon whom the ends of the world may come. It is in the Old Testament that great part of the evidence of the Gospel is to be looked for ; it is there that the argument of Prophecy, one of the main Pillars of the Christian System, is to be found ; and it is in the continued Narrative of God's dealings with his people, that we are to observe the gradual unfolding of that plan of universal Mercy, which Jesus Christ at length completed, when he acted and suffered what Moses and the Prophets had foretold. Intimately connected with the Gospel by the same divinity of origin, and by the same gracious tendency of purpose, it requires to be treated with similar reverence, and to be studied with equal accuracy. And if equal accuracy is to be attempted, it will be difficult to assign a Reason, why that knowledge of the antient Language should be regarded as unnecessary in the one case, which is insisted upon as indispensably requisite in the other.

BUT

BUT though it may not be easy to justify this distinction, it will not be difficult to explain the fact; and to point out the actual causes which have prevented the study of the Hebrew tongue from being more generally cultivated: and I hope that I shall not be thought to mislead my audience from the proper business of a religious Assembly, if I endeavour to suggest some considerations in favour of that Study, and to shew, that obligations of a peculiar weight are imposed upon the Divines of the present age, and of this Seat of Letters in particular, to acquire a Knowledge of this language, and to apply that Knowledge to the further illustration of the Sacred Writings.

DURING the long reign of Ignorance in the Western World, the only knowledge of that Tongue that subsisted in Europe, was possessed by a despised people, to whose ancestors it had been vernacular. In truth, it had no reason to complain of particular neglect; it underwent the common fate of literature; or perhaps indeed had particular advantages in being preserved and cultivated for peculiar reasons by a peculiar people, at a time when, amongst Christians in general, Religion had been separated from Learning;

B

and,

and, according to well-authenticated accounts, the Knowledge of the Greek rendered a man suspected, and that of the Hebrew amounted to Heresy.

IT was a considerable time before the Christian World was awakened to a sense of the necessity of enquiring into the antient language of Scripture. The first attempt to enlighten the minds of the people, by submitting to them a fair Interpretation of God's word, was made in our country by Wickliffe, who was content to translate from a Version, composed in a more familiar dialect; all editions of the Sacred Original were published under the Care of the Jews themselves; and in the first periods of the Reformation little more was aimed at, than to interpret, according to the ideas of the Jews, that Text which the Jewish editions exhibited.

IN the contrariety of opinions which subsisted at that time upon every subject that was connected with Religion, there was little Reason to hope that unanimity could be found about the merits of Interpretation of the Holy Scriptures. A knowledge of the Hebrew language began however to be more generally diffused; a knowledge that was at least sufficient to
supply

supply objections, and to afford plausible topics of discontent. It did not aim at any emendation of the Text, either by the collation of Manuscripts, or by a happy and temperate application of conjectural Criticism; it was better employed, at least for the interest of a party, in depreciating former Labours recommended by authority, in sanctifying Novelties of Opinion, and in adorning a Zeal, which, if it has not always been without some knowledge, has been often without humility, and without discretion.

ACCORDINGLY we find, in the early periods of the English Reformation, that besides the antient Version, which the Church of England considered as its standard, there were two others of favourite reception that opposed it; the one framed by persons attached to the antient superstition at Douay; the other by the disaffected exiles at Geneva. In a succeeding Reign the national Version underwent a new revival, or rather a new Version was formed, with the view of silencing all just opposition; and it would be an unjust opposition that presumed to deny, that it was extremely well calculated for that purpose. It was composed by men of great piety and learning, and what was not less necessary, of great temper and judgment.

It

It was performed with great deliberation and circumspection. Versions of various languages, both antient and modern, were compared; all methods at that time practicable were taken, to obtain the most uncorrupt Text. Interpretations in matters of doubt were cautiously and accurately formed, and not without appeals to the concurrent opinion of the whole number: nothing of singular fancy was admitted; no indulgence shewn to favourite conceits. And he would be guilty of great ingratitude to the memory of those venerable persons, who did not acknowledge that they seem to have proceeded in this important business with a caution and a scrupulousness, that bespoke them duly sensible of the obligations they lay under to the honour of God, and to the salvation of his people.

WHEN the Version appeared, it appeared likewise that this accuracy and scrupulousness had not been misemployed. The necessities of the National Church could require nothing further. It contained nothing, but what was pure in its representation of Scriptural Doctrine: nothing, but what was animated in its Expressions of devout Affection; general fidelity to its original is hardly more its characteristic, than sublimity

mity in itself. The English language acquired new dignity by it; and has hardly acquired additional purity since: it is still considered as a standard of our tongue. If a new Version should ever be attempted, the same turn of Expression will doubtless be employed; for it is a style consecrated not more by custom than by its own native propriety. Upon the whole, the national churches of Europe will have abundant reason to be satisfied, when their Versions of Scripture shall approach in point of accuracy, purity, and sublimity, to the acknowledged excellence of our English translation.

IT was a happy consequence of this acknowledged Excellence, that the other versions fell immediately into disrepute, are no longer known to the generality of the people, and are only sought after by the Curious. But at the same time it is to be lamented, that its Excellence was supposed to supersede the Necessity of consulting the original: the Hebrew language was negligently cultivated, and did not, as might have been expected in the natural progress of Improvement, insinuate itself into the stated course of Theological studies. It was cultivated with more ardour by the Puritans, a set of Men not much qualified at that time to recom-

mend any species of knowledge, either by their manner of treating it, or by the purposes to which they usually applied it. In fact, though there appeared amongst them some men eminent in the knowledge of Hebrew, and some useful works were produced, yet that spirit of Judaical attachment which shewed itself in some of that party to the Law of Moses, and that worse spirit of turbulence, which ended in the destruction of the Monarchy and the Church, threw a discredit upon their favourite species of Literature, and made it obnoxious to the prejudices and the railery of men of sounder principles and purer intentions.

BUT though we cannot boast, that the knowledge of both the original Languages of Scripture has ever been enjoined as a Qualification generally requisite to the Candidates for the Ministry in our Church, yet we may affirm, that no Church has produced individual Members, who have contributed more to the illustration of Sacred Literature. What they, and the Divines of other Communion, have already done, seems to lay an obligation upon the Divines of the present age, and of this Seat of Learning in particular, to do something still further; and it remains to be explained,

plained, what these labours have been, and what is the peculiar obligation that may be thought to result from them.

AT the time when the present version was composed, the Manuscript Copies of the Old Testament had not been consulted; the antient Masoretic Text was in general followed without scruple. Editions were compared, but Manuscripts were not collated. It has been reserved for the well-directed Industry of the present age, acting under the patronage of judicious Munificence, to collate these numerous Manuscripts; to observe their agreements and their variations; to confirm the antient Text by the testimony of the former, and to rectify it by the suggestions of the latter.

IT was another disadvantage which the antient Translators laboured under, that the collateral dialects of the Oriental tongues had been at that time but moderately cultivated, and were but imperfectly understood. The Arabic language in particular was introduced into Europe by Erpenius of Leyden, and into England by Pococke, who travelled into the East about the same time with Golius the disciple of the former,

former, and brought back with him a knowledge of the Eastern tongues that has never been surpassed. The Persian and other dialects of the East have been accurately studied by later enquirers. The general turn of all those languages has been familiarized; their favourite forms of Expression, and their licences of Construction observed; the Genius of their Poetry has been noted, with the wildness of its Imagery, and the peculiar boldness of its Transition. All these accessions of knowledge must, of necessary consequence, be followed by very important elucidations of the Sacred Text. What is observable in the Arabic and Persian Poetry, is to be found likewise in the Hebrew; the same Images are frequently employed, the same rapidity of Transition introduced.—It often happens too, that besides this general light, which is thrown upon the Sacred Text by the general Correspondence of these Dialects, that a more particular and direct light is thrown upon singular phrases and expressions. Terms that are of rare occurrence in the Hebrew, and therefore of dubious signification, are often familiar in the other Dialects; and being familiar in these Dialects, are, by their assistance, determinable in the other.

A THIRD

A THIRD superiority enjoyed by the present times is, that antient Versions have since been published, which were not before extant, at least in a public form, to Europe in general. Such are the Samaritan and Persian Versions of the Pentateuch, and the Arabic and Syriac Versions of the whole Old Testament: and to these I may add Origen's Hexaplar Edition of the LXX; as it now appears, that a great part of that Edition, in a faithful Syriac translation, exists in the *Ambrosian Library at Milan*; and is there open to the inspection of the Curious, and might be employed for the service of the Public.

WE may add in the fourth place, That the Knowledge of Eastern Customs has been familiarized by a more frequent access to the East, and a more diligent observation of its usages. Many passages in the Holy Scripture, descriptive of manners unknown to the Western World, and consequently involving Allusions in obscurity, have received the most satisfactory Explanations from the reports of Travellers, attesting the present state of Manners in a Country, where manners have been but little obnoxious to Change.

THE last advantage which I shall presume to mention, as belonging to the present time, is that Importation of Sacred Literature which has been made by the contributed efforts of various persons of sagacity and erudition. Many texts of the Holy Scripture that were obscure, have been commented upon with laborious accuracy; Scripture-History has been confirmed, and Scripture-Allusions illustrated; happy Conjectures and pertinent Criticisms have been proposed; those that have been proposed by some, have been examined by others, and have undergone the test of fair but rigorous discussion. This Audience will remember with pleasure, that much Oriental Criticism has been frequently and judiciously applied before it, to the elucidation of the antient Scriptures. Every Characteristic of the Hebrew Poetry in particular, has been explained in a learned Work, produced in this Place, which the Theological Student will always consider as one of the most important accessions to Sacred Literature. Other Countries have sent other husbandmen into the same field—and as the Labourers have not been few, the Harvest has been ample. Hardly any part of Scripture has wanted its Critic, its Commentator, and its Paraphrast. That
part

part which has hitherto been esteemed the most remote in its style, its images, and its allusions, has just appeared in a new version, of which it is sufficient at present to observe, that it was but natural to expect, that He should be best able to illustrate the Sacred Prophets, who had, with such peculiar success, already illustrated the kindred character of the Sacred Poets.

THESE are the Advantages of the present times; and new Advantages bring along with them new Duties. Of him to whom *more* is given, *more* will be required. It is the Use that must sanctify the possession, and prevent that which is really beneficial from being, in the result, an aggravation of negligence, and an occasion of reproach.—That so many Manuscripts should have been collated, and so many Criticisms produced; so many antient Versions recovered, and so much of Oriental Manners exposed, is undoubtedly beneficial; but it is beneficial only as matter of preparation. The Materials are collected; they have been well collected, wisely and laboriously: but in vain have they been so collected, if they are not applied to their proper end, the final Correction of the

the Text, and of a Translation composed when these Materials were wanting.

To our antient Translation proper acknowledgements have been made; and it cannot be impressed too often, that in its present form it is extremely well calculated to answer every purpose of general piety, both for the learned and unlearned Christian. What is wanting, is wanting not for the necessity of Edification, but for the improvement of Sacred Literature. When that which is wanting is executed, it need not innovate the general practice of the Members of the Church; to them every thing essential will appear as it did before: but Scholars will rejoice to see new accuracy in matters not absolutely essential, that are connected with Religion; they will rejoice to see the various emendations and illustrations that have been generally approved, embodied in a New Translation. Light will be thrown on many passages, and dignity restored to others; in fine, they will have reason to be grateful, if, by the labours of any of God's servants, as much is executed for the other Sacred Poets and Prophets, as has been performed for the Prophet ISAIAH in the Version referred to.

It

So I think it be desirable, that this labour of Christian Erudition should be performed, it will not be easy to point out any on whom the obligation of performing lies more forcibly, than upon the Divines of this Seat of Learning in particular. A Work of such Importance will be undertaken with the greatest propriety, where it can be undertaken with the greatest safety, by Knowledge acting under the guidance of a reverential Caution. And this Quality of Caution is no where more likely to be found, than in a Seminary which has been always steady in its attachment to primitive truth, and has seen, without any diminution of its Constancy, successive Novelties of Opinion spring up, and die away in the Church of Christ: some weeded out by the vigilance of its Members; and others, of feebler texture, that withered before they were plucked up.

To this internal Qualification we must add, the possession of an external Advantage, of no small moment, for the more perfect accomplishment of such a Work: I mean, that the Apparatus of Sacred Criticism is known to exist no where more amply, than amongst the treasures of our own public Repositories.

The labours of *Pococke*, of *Huntingdon*, and of others, were particularly devoted to the Collection of such Works as could most effectually rectify, establish, and illustrate the Sacred Writings. It is owing to that direction of their Industry, that the Library of this Seat of Learning is eminently Biblical; and though equal in most other respects to the most boasted Collections of Europe, possesses an undoubted superiority in its subserviency to the views of Sacred Literature. It is an Assertion that is capable of being supported by many Proofs, which the decorum of the present time and place will not allow us to produce, that many curious Works in various Languages, tending to the illustration of Scripture, are to be found in our public Collection, which are not to be found in any other.

WITH propriety, therefore, in a more purified meaning, may the Christian Scholar of this place use the language of the rich man in the Gospel, "Soul, thou hast much goods laid up in store;" much intellectual treasure, that may be applied to purposes of the highest concernment; that may be carried to the temple of God, and presented as an oblation for its ornament and its use.

THIS

THIS, doubtless, is the noblest destination of every Blessing we possess; human attainments become truly respectable, when they apply themselves, in any form, to support the interests of Religion.

WHETHER there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away; but we have the assurance of God himself, that whosoever lendeth unto the Lord, it shall be repaid unto him again; and that every labour shall not be in vain in the Lord.

To one is given the gift of prophecy; to another, the gift of Miracles; to another, the Interpretation of Tongues; to another, diverse kinds of Tongues. These Talents are none of them conferred for the mere indulgence of our own Vanity; they are all to be employed for better purposes. He is an unprofitable servant, who, when his Lord cometh, cannot shew that he hath improved his Talent, and improved it for the use of him who gave it; and from whom alone every good and perfect Gift proceedeth.

A N
A C C O U N T
O F T H E
M I L A N M A N U S C R I P T,

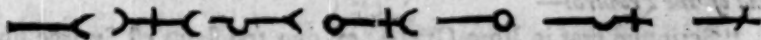
(Mentioned Page 13.)

Kindly communicated in a LETTER from Professor
Bjornstahl to Mr. White.

*[The Extracts which accompanied this Account, will perhaps
appear in a future Miscellaneous Publication.]*

MEDIOLANI in Bibliotheca Ambrosiana servatur
Codex MS. Syriacus pretiosissimus et in Orbe Euro-
pæo unicus, notatus C. 313, in fol. Pergam. Charta, a ne-
mine hucusque observatus et descriptus; magnam continens
partem librorum sacrorum V. T. ab Hexaplis et Tetraplis
Origenis Syriacam in Linguam translatorum, cum omni Sig-
norum Origenianorum apparatu, quin et Scholiis Patrum
Græcorum Syriacorumque et interpretum variorum adnota-
tionibus. Unicuique fere Libro præfatio argumenta Capi-
tum et alia explicans præcedit, et quidem longissima ante
Psalmos Davidis, quam in fronte gerit hic Codex—Ad finem
singulorum Librorum appenditur Epilogus, qui Historiam
Auctoris, fata Libri, et Versionis Ætatem pulcherrime pan-
dit. Complectitur autem hoc Volumen Psalmos Davidis
omnes, quin et hypobolimæum illum 151^{um}, Jobum, Pro-
verbia

verbia Solomonis, Cohelet, Canticum Canticorum, Sapientiam Solomonis atque Syracidem : tum XII. Prophetas minores, deinde Jeremiam, cum Baruco, Threnis, et Epistola Jeremiæ ; postea sequitur Daniel, cujus in Cap. III. et Azariæ et trium in fornace virorum Cantica habentur ; Danielis Libro adjunguntur et Susannæ, Belis, et Draconis Historiæ ; tandem Ezechielis, et tum denique Jesaiæ Oracula hunc Librum claudunt—Totus Characteribus Estrangelis est perscriptus, et rubris quidem, seu minio, tituli et epilogi distinguuntur. In præfatione illa copiosa Psalmorum, cujus deest ab initio Voluminis folium, historia Auctorum, Musica antiqua ejusque instrumenta, argumenta Psalmorum, auctoribus Eusebio et Pamphilo, tum nomina propria Hebraica, Syriace ordine Alphabetico, historia denique Origenis prolixè explicantur. Libri sacri hic secundum LXX. versionem græcam, at in Syriacum Idioma translata, obveniunt ; in textu autem ipso Signa adsunt Tetraplaria, aut si mavis Hexaplaria, Asterisci, Obeli, Lemnisci et Hypolemnisci, quibus in margine hæc eadem Signa præfixa Vocibus et Sententiis, quibus usi fuerint cæteri Interpretes, respondent. Sæpiissime occurrunt signæ A. S. T. nominum Aquilæ, Symmachi et Theodotionis indices. Interdum et Littera γ in ora Libri habetur, non autem LXX. sed Ebræum textum commonstrans. Si reliqua Signa nosse discupias, en tibi X — U — V — ÷ — *



Per se patet Libros Apocryphos carere his Signis ; voces habent interdum Græcas in Margine, et Synonima Syriaca ; quandoque Scholia quædam longiuscula occurrunt. In Baruco autem, quod mirum, adsunt, quamvis raro, Signa, et excitatur

Verſio Theodotionis. Obſervavi autem in Threnis nunquam Theodotionis, affatim vero Symmachi et Aquilæ occurrere nomina. Danielis Vaticinia maxime hic differunt, et fere ubique in Cap. ix. a Græca Verſione in Waltoni Polyglottis impreſſa.

Tempus hujus Verſionis Syriacæ, tum et Libri Authentici Græci, unde facta fuerit, ad calcem plerorumque Librorum notantur; ipſam nimirum fuiſſe e Græco Exemplari Eusebii, et Pamphili, quod ipſis ex Tetraplis, Hexapliſque Origenis in Bibliotheca Cæſareenſi deſcriptum, collatum, correctumque fuerit, adornatam, in Urbe Alexandria, Menſe Canuni poſteriori, anno 928 Alexandri, Indiſtione quinta; * incipit vero hic Menſis die 12 Martii Anni Æræ Chriſtianæ 617. Sæpius appellavi Hexapla aut Tetrapla, modo vago, quia obſervavi quosdam Libros ex his, quosdam vero ex illis, fuiſſe: nimirum ad Proverbia, Canticum Canticorum, et Threnos, fieri mentionem Hexaplorum Origenis; et vero ad Danielelem, Jobum, et duodecim Prophetas, Tetraplorum; ita tamen ut et Jonas ad Hexapla correctus dicatur. Hoc Volumen alterum eſſe et geminum illius, quod habuit Maſius, unde Joſuæ Librum publicavit, *Antverpiæ* 1574, juſte concludere poſſum. Complectebatur illud Judicum et Regum Libros, Paralipomena, Eſdram, Eſther, Judith, Tobiam et

* *The following is a literal Translation of the Syriac Note, written at the end of the Proverbs—*

“ Scriptum erat in libro Græco, ex quo tranſlatuſ eſt Syriacæ liber hic
 “ Parabolarum, poſt finem earum ſic: Deſumptæ ſunt et comparatæ Parabolæ ex exemplari correctiſſime exarato, in quo ſcripta erant præterea
 “ Scholia manu Pamphili et Eusebii. In eo ſcripta erant et hæc. Deſumpta ſunt ex Hexapliſ Origenis hæc quæ invenimus. Et iterum
 “ manu eadem: Pamphilus et Eusebius correxerunt.”

Deuteronomii

Deuteronomii bonam partem; eorumque Librorum Versio Syriaca etiam Alexandriae, anno eodem 927 ab Alexandro Magno, erat facta e Græco exemplari, quod manu Eusebii ad Origenis libros, qui in nobilissima illa Cæsarensis Ecclesiæ Bibliotheca asservabantur, fuerat emendatum, cum huic ad illud Negotium adjutor fuisset suus Pamphilus. Adeoque utrumque Volumen, Masianum, et hoc nostrum Ambrosianum, unum conficiebat Librum ejusdem editionis, quæ totam Scripturam V. T. complectebatur ex Origenis Hexaplis et Tetraplis desumptam. Illud prior erat Tomus, quoniam Moſen, Josuam, &c. continebat, et anno 927 Alexandri, seu Chr. 616, erat translatus; hoc vero nostrum Volumen, Tomus erat posterior, anno Chr. 617 perscriptus. Quod ad ætatem nostri codicis attinet, videtur exaratus Seculo VIII, aut saltem IX, quod præter alia, vindicant Characteres Chaldaici majusculi seu Estrangeli, qui post illud Tempus minus communes, (et ante annum Chr. 900 codices illis describi prorsus desierunt, testante Assemano. V. C.

Exemplar hoc ipsum emptum fuit in Ægypto, et fuerat antea *κλίμα* Monasterii St. Mariæ Matris Dei in Deserto Schitin, quod est Coenobium Chaldæorum; in Europam vero illud arcessivit magnus ille Bibliothecæ Ambrosianæ Stator, suæ Ætatis Ornamentum, Cardinalis Borromæus. De Auctore autem Versionis, nihil prorsus in codice nostro, nihil apud Doctissimum Masium. Verbo meam conjecturam dicam. Opinor auctorem ejus esse Thomam Heracleensem, Episcopum Mabugi seu Hierapoleos in Syria, profugum in Ægyptum: rationes hujus meæ Opinionis hic adferre non vacat.

F I N I S.

Versio Theodotionis. Observavi autem in Threnis nunquam Theodotionis, affatim vero Symmachi et Aquilæ occurrere nomina. Danielis Vaticinia maxime hic differunt, et fere ubique in Cap. ix. a Græca Versione in Waltoni Polyglottis impressa.

Tempus hujus Versionis Syriacæ, tum et Libri Authentici Græci, unde facta fuerit, ad calcem plerorumque Librorum notantur; ipsam nimirum fuisse e Græco Exemplari Eusebii, et Pamphili, quod ipsis ex Tetraplis, Hexaplisque Origenis in Bibliotheca Cæsareensi descriptum, collatum, correctumque fuerit, adornatam, in Urbe Alexandria, Mense Canuni posteriori, anno 928 Alexandri, Indictione quinta; * incipit vero hic Mensis die 12 Martii Anni Æræ Christianæ 617. Sæpius appellavi Hexapla aut Tetrapla, modo vago, quia observavi quosdam Libros ex his, quosdam vero ex illis, sumtos fuisse: nimirum ad Proverbia, Canticum Canticorum, et Threnos, fieri mentionem Hexaplorum Origenis; et vero ad Danielelem, Jobum, et duodecim Prophetas, Tetraplorum; ita tamen ut et Jonas ad Hexapla correctus dicatur. Hoc Volumen alterum esse et geminum illius, quod habuit Masius, unde Josuæ Librum publicavit, *Antverpiæ* 1574, juste concludere possum. Complectebatur illud Judicum et Regum Libros, Paralipomena, Esdram, Esther, Judith, Tobiam et

* *The following is a literal Translation of the Syriac Note, written at the end of the Proverbs—*

“Scriptum erat in libro Græco, ex quo translatus est Syriace liber hic
 “Parabolarum, post finem earum sic: Desumptæ sunt et comparatæ Parabolæ ex exemplari correctissime exarato, in quo scripta erant præterea
 “Scholia manu Pamphili et Eusebii. In eo scripta erant et hæc. Desumpta sunt ex Hexaplis Origenis hæc quæ invenimus. Et iterum
 “manu eadem: Pamphilus et Eusebius correxerunt.”

Deuteronomii

Deuteronomii bonam partem; eorumque Librorum Versio Syriaca etiam Alexandriae, anno eodem 927 ab Alexandro Magno, erat facta e Græco exemplari, quod manu Eusebii ad Origenis libros, qui in nobilissima illa Cæsareensis Ecclesiæ Bibliotheca asservabantur, fuerat emendatum, cum huic ad illud Negotium adjutor fuisset suus Pamphilus. Adeoque utrumque Volumen, Masianum, et hoc nostrum Ambrosianum, unum conficiebat Librum ejusdem editionis, quæ totam Scripturam V. T. complectebatur ex Origenis Hexaplis et Tetraplis desumptam. Illud prior erat Tomus, quoniam Mosen, Josuam, &c. continebat, et anno 927 Alexandri, seu Chr. 616, erat translatus; hoc vero nostrum Volumen, Tomus erat posterior, anno Chr. 617 perscriptus. Quod ad ætatem nostri codicis attinet, videtur exaratus Seculo VIII, aut saltem IX, quod præter alia, vindicant Characteres Chaldaici majusculi seu Estrangeli, qui post illud Tempus minus communes, (et ante annum Chr. 900 codices illis describi prorsus desierunt, testante Assemano. V. C.

Exemplar hoc ipsum emptum fuit in Ægypto, et fuerat antea Monasterii St. Mariæ Matris Dei in Deserto Schitin, quod est Coenobium Chaldæorum; in Europam vero illud arcessivit magnus ille Bibliothecæ Ambrosianæ Stator, suæ Ætatis Ornamentum, Cardinalis Borromæus. De Auctore autem Versionis, nihil prorsus in codice nostro, nihil apud Doctissimum Masium. Verbo meam conjecturam dicam. Opinor auctorem ejus esse Thomam Heracleensem, Episcopum Mabugi seu Hierapoleos in Syria, profugum in Ægyptum: rationes hujus meæ Opinionis hic adferre non vacat.

F I N I S.

This Day is Published,

In Two Volumes Quarto, (Price 2 l. in Boards)

SACRORUM EVANGELIORUM

VERSIO SYRIACA PHILOXENIANA

Ex Codd. MSS. Ridleianis in Bibl. Coll. Nov. Oxon.

repositis nunc primum Edita : cum Interpretatione

et Annotationibus *Josephi White* A. M. Coll. Wadh.

Socii, et Ling. Arab. Professoris Laudiani. Oxonii :

E Typographeo Clarendoniano. M DCC LXX VIII.

Lately Published, (Price 1 s. 6 d.)

DE UTILITATE LINGUÆ ARABICÆ,

IN STUDIIS THEOLOGICIS ORATIO;

Habita Oxonii, in Schola Linguarum, VII. id. Aprilis,

M DCC LXX V. Auctore *Josephi White* A. M. Col-

legii Wadhami Socio, et Linguæ Arabicæ Profes-

sore Laudiano. Oxonii : E Typographeo Clarendo-

niano. M DCC LXX VI.